

A Love Divine.

Oh have I stayed in vagrant mood
Deep in the sylvan solitude;
Yet he who makes God's love his own
Can never thereafter walk alone
So Thou art mine
A d I am Thine.
O Love divine!

The mountain's lofty height I climb,
And look afar on views sublime
Of majesty and power and might,
That fill my soul with pure delight.
For these are Thine
And Thou art mine,
O Love divine!

Into the starlit skies I gaze
With heartfelt wonder and with praise
That He who maketh all I see,
Should condescend my Lord to be.
Yet Thou art mine
O I am Thine!
O Love divine!

I stand beside the surging sea
That dashes on the rocky shore
And watch the glorious dawn unfold
From silver gray to burnished gold.
These too are Thine
And Thou art mine,
O Love divine!

Dear Lord, forever may it be
That hand in hand I walk with Thee,
Until Thy heavenly home is mine,
Transfigured by Thy love divine.
Yea, ever Thine,
Thou ever mine,
O Love divine!

—Christian Register.

Mr. Moody in Boston.

A Boston daily gives the following account of one of Mr. Moody's services.

He took as his text Gal. 6: 7. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap. He that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life everlasting."

He said: "This text applies to saint and sinner alike, to every human being on the face of the earth. It is a law which has been enforced for 6000 years. Neither devil nor man can get around it, under, or over it. It meets every man, pantheist, atheist, agnostic, believer alike. You may stub the Bible up and say you don't believe it, but you must reap nevertheless. There it stands the law."

"When I announced this text once, a man rose in the audience and said, 'I don't believe it.' He did not want to believe it. When he went out of that meeting he was arrested at the door by an officer, charged with a crime of which he was convicted, and served 12 years in the penitentiary as a penalty."

"Nothing is so deceitful as the human heart, it is deceitful above all things and desperately wicked. You may deceive your wife, your neighbors, yourself, you can't deceive God. God is not mocked. You may trifle with the lightning if you will but don't attempt to trifle with God."

"I am going to divide this text into four heads: 1. Man expects to reap when he sows. 2. He expects to reap a harvest of the same kind. 3. He expects to reap more than he sows. 4. Ignorance concerning the seed will not make any difference in the harvest."

"1. No one would ever sow unless he expected to reap. Men who are spending eight or nine years in preparation for professional life, expect to reap. The merchant who buys a bill of goods, buys in the expectation of reaping a profit."

"Men also expect to reap the same in kind as they sow. If they sow wheat, they do not expect a crop of turnips. If they sow turnips, they do not expect sunflowers. They do not learn the jeweller's trade expecting to practice medicine. A man who learns the carpenter's trade does not do so for the purpose of mending watches."

"Teach your boy or your servant to lie to callers, and you will find your harvest in their lying to you."

"A society lie is just as bad as any other lie."

"Merchants who teach their clerks to lie and cheat only reap what they sow when their clerks steal from them. They cannot afford to put French tags on New England goods, and order their clerks to sell them as imported."

"If you sow to the wind, you will surely reap the whirlwind. Sow tares and you will reap tares."

"No man can afford to sell whiskey. Sell it to your neighbor's son, making him a drunkard, and somebody will sell it to your son, making him a drunkard also. I make this challenge. There is nobody who has been allied with the whiskey traffic for 20 years, but has a whiskey skeleton in his own household. Sow whiskey and you will reap drunkards. (applause)"

"Don't applaud. I had rather get this truth into your hearts than into your hands and feet."

"But a man says, 'What am I going to do? Shall I give up my business and starve? You had better starve than sell whiskey. I would like to hear of some 19th century martyr'

who had starved to death on this account. I would go to his funeral and help erect a monument."

"You can't put temptation in the way of another, but it will come back on you, and come back in kind. Adam reaped in kind before he got out of Eden."

"You can buy up judges and juries here, but you can't buy off God."

"I wrote an article for a New York paper with the express stipulation that it should not appear in the Sunday edition. The stipulation was violated, and the paper refused to make explanation. The paper has got to reap. Newspapers have to do it as well as people."

"Take the case of Jacob. He did mean contemptible things. Read his life and you will find every one of these came back on him in kind."

"You can't afford to do a mean thing. What we want is a revival of righteousness, not of gush and sentiment."

"There's no joke about sin. I never hear of men talking of sowing wild oats, but I think of the harvest they will reap a few years later in bitter shame and disgrace, and their families will be forced to weep with them."

"Take the case of David. God made him reap in his own person and in his own family just what he sowed. There is one thing you may be sure, your sin will find you out."

Giving as a Grace.

The finances of the churches have become a business for experts. It requires as much business acumen to manage the monetary affairs of a large and active church as to conduct an important commercial enterprise. The amounts handled are not so large, but the raising of them gives scope for the very best business talent. So far as the income from pew rentals is concerned, church accounts stand upon very much the same basis as ordinary commercial transactions. A price is put on them, and those who hire them agree to pay it. They buy the use of them, just as they buy the use of the houses they live in. They get a definite something for a definite amount. We do not just now condemn this system, but we deny that it is all Christian benevolence. Often there is none in it. The system of annual subscriptions is a less definite business arrangement.

Most churches do not get enough, either from pew rents or subscriptions, to meet their expenses, and other business methods are adopted to prevent deficits. Lectures, concerts and other entertainments are held as business ventures, and the profits go to the church treasury. The sale of suppers and refreshments, of articles of dress, art ornament, food, etc., also brings gains, and these go to the credit of the church funds. We say nothing now about abuses charged to church fairs and entertainments; we only say that the business principle of bargain and sale lies at their basis. They are intended to lure those who care nothing for Christian benevolence, who buy for profit or for appearances. They do not properly come within the sphere of Christian benevolence, altho the labor of preparing them and the gifts of things to be sold are in the line of pure benevolence.

It is not giving to the Lord when we buy a ticket to a lecture or a concert, if we expect to get the value of the money in a direct return. When we purchase a supper, a package of confectionery, a pair of slippers, or a bunch of flowers, we do not give, we buy. We do not say that these things are wrong; we say that we must not take credit for benevolence when we spend money in this way. They are simply commercial transactions. Those who help the churches only by renting pews and buying at fairs may really be giving nothing at all.

Christian benevolence is, therefore, much narrower than church budgets. It means a free, unconditional offering, with no element of bargaining in it. We have much of this pure giving, and it is one of the glories of the modern Church that large personal sacrifices are made for the single purpose of the advancement of the kingdom of Christ. By large sacrifices we do not mean large sums, but large giving according to means, such as that of the widow who was commended by the Master. This is spoken of by Paul as a grace. He commended the Corinthians for abounding in faith, utterance, knowledge, diligence and love, and exhorted them to "abound in this grace also," namely, the grace of giving.

Niggardliness in the house of God toward God's cause is a frightful weakness. We look with contempt on paupers, who have made themselves paupers by indolence and parsimony; but how much worse is a church pauper! He knows little of the riches of grace. He lives upon the

sacrifices of others. He considers only his own pleasure and thinks it is blessed only to receive.

These paupers are not those who are without money; they are those without the grace of giving. They have means, but not the mind to give. Their meanness makes the spiritual enterprises of the church halt. If the benevolent spirit were more general, the matter of church finance would not be the most pressing subject of thought and activity. The church goes into business to get profits for its work, not because such business is a part of its duty. We are accumulating wealth with astonishing rapidity; but it is a deplorable fact that the Church is not getting its share of the increase. Hundreds of thousands of dollars are lavished on a single social display, that is chiefly for selfish gratification. There is a larger measure of satisfaction to be obtained in real Christian giving, however modest the gifts may be.—The Independent.

Live Christians.

The prophet says that the Lord's mercies are new every morning. If so, the Christian should make a new appropriation every morning, and be ready to testify to new experiences every morning. The divine life should be a literal revelling in power and blessings ever new. The new life must never get old.

"They go from strength to strength, Through this dark vale of tears."

The believer who never finds new light upon his path, new joy in his heart, and new encouragement in his experience, may well suspect whether he is a believer at all. Growth means advancement. Salvation signifies ever-present grace to save. It is a poor sign when a witness for Jesus always has to go back to olden times to find something to testify to. There are occasions when early experiences may be appropriately recalled, but the ordinary class-meeting or love-feast or prayer meeting is not such. We need the well of living water within us. We need to be ever drinking from the perennial fountain. Grace in streams direct from the throne will keep our hearts alive. There are thousands in the pulpit, and thousands among lay laborers," says the late Sheridan Baker, "who saw their palmy times in their younger years, and wonder now why they are not so successful in dissuading men from sin as formerly. A little study will explain the enigma. In their earlier years, they had a glowing religious experience, and frequently and definitely declared it to induce others to accept Christ; but in later years, their experience has waned, and their testimony has become infrequent and ambiguous. They have practically thrown away one of the two weapons—the word and the testimony—by which the world is to be conquered for Christ, and thus, only half-equipped for the battle, they are hurled back to confusion and disorder."

Look out for your experience. Don't let it wane. Testimony will come, fresh and forceful, if only the heart be kept alive to God. But testimony will die when the fountain of it dries up. "Ye are my witnesses, saith the Lord." Live witnesses, efficient witnesses, soul-winning workers, are what God wants to-day. See that you are one of them. Keep your soul in touch with the infinite. Be afraid of grieving the Spirit. Take alarm when you are not consciously advancing. Fly to Christ when love is growing cold. A church full of living, loving, earnest, growing Christians is the ideal which should be real in every gospelized community.—Michigan Advocate.

Troubles That Do Not Come.

Most people have troubles. Some of these may be great. Others may be slight. It is almost universally true, however, that the heaviest burdens that are borne are those of anxiety, solicitude, and apprehension. There is the fear of possible evil that is about to befall, but that oftentimes does not; of loss that is about to be suffered, but that often does not occur. If we were willing to leave the future in God's hands, as we are to leave the past, and if we were ready to live simply in the present, accepting His grace and help for each passing moment, our lives would be more happy as they would certainly be more efficient.

It has been said that most people suffer their troubles three times—in apprehension, in actuality, and in memory. The worst of it is that a very great part of this is positively unnecessary, owing to the fact that many of the troubles that are dreaded never come. Very few possibilities are probabilities, and exceedingly few of the probabilities become certainties. The one who builds air castles, who dreams instead of working, and who counts chickens before they are hatched is at the best engaged in profitless occupations, and is sure to have disap-

pointment in the end. But even this disappointment, after the fair and pleasing dreams, is not so severe on one's vitality as is the habit of worrying over possible ills that threaten.

The Lord Jesus Christ warns and commands us against this worse than idle habit of worrying about the future. We are not to be anxious as to the morrow. Tomorrow will take care of itself. Sufficient to each day is the evil thereof. God will see His children through each day as it comes, but he does not promise grace to help before the trouble comes. Let it alone. Leave the future in God's hands. The clouds that are so much dreaded may not bring a storm at all. They may only come with much-needed rain. But if the storm does come, God will be stronger than the storm.

The habit of looking on the bright side of things is a good one, and is worth a great deal to each one who cultivates it. Certainly one should not cultivate the habit of looking on the dark side, and thus see not only what does not exist, but what may never exist. God promises grace for each time of need, but not for each time of worry and anxiety. He promises to be with His people when they pass through the fire, but He does not promise to extinguish the fire before it has been lighted. He says that when His people pass through the waters they shall not overflow them, and we ought to be satisfied with that. If we trust in God, the disasters we dread most will never come, or, if they do, He will change the disaster into benediction.—The Herald and Presbyterian.

Salvation a Fact, Not a Theory.

We hold that there is in Christianity that which not only delivers men from outward sins and the desire for them, but also emancipates them from this power of the self-life and substitutes for it the principle of love—perfect love to God, and therefore perfect love to men. I think that everyone will admit that if there is that in Christianity, it is not publicly preached as much as it ought to be. This would enable men to test for themselves the truth of Christianity. Just now we are going outside the Bible for proofs of the inspiration of the Bible. We are going to the monuments, to witnesses, to manuscripts for evidence of Christianity. I do not for a moment deny all this; but I mean to say that the man of the street is not able to avail himself of it, and Christianity therefore seems far away from him, and he looks upon it as a matter of contention and wrangling between theologians. But if I can establish my point that Christ is able to deliver a man from the power of sin, and from the love of sin, and to make him a pure and happy being,—not by a gradual evolution merely, but by the direct and immediate act of God,—I give to that man, however ignorant he may be, the power of testing for himself whether Christianity is of God or whether it is a mere dream of the human faculty. I do not know but that I may be addressing men to-day who are having trouble with their Christianity—who are not quite sure that it is what they have been taught to believe. If I can only get those men to get hold of what I am talking about, to see that there is a divine power emanating from Christ to which they may attach themselves, shall we not be able to establish that the living Christ is a source of spiritual dynamics to all those who by faith attach themselves to him?—Rev. F. B. Meyer.

How Wesley Spoiled his Sermon.

There is a capital story about a farmer who once went to hear John Wesley preach. He was a man who cared little about religion; yet, on the other hand, he was not what we call a bad man. His attention was soon excited and riveted. The preacher said he would take up three topics of thought; he was talking chiefly about money.

His first head was, "Get all you can." The farmer nudged his neighbor, and said, "This is strange preaching. I never heard the like before; this is very good. That man has got something in him; it is admirable preaching."

Wesley discoursed on industry, activity, living to a purpose, and reached his second division, "Save all you can." The farmer became quite excited. "Was there ever anything like this?" he said. The preacher denounced thriftlessness and waste; he satirized the wilful wickedness which reveled in luxury, and the farmer rubbed his hands as he thought, "All this have I been taught from my youth up." And, what with getting and with hoarding, it seemed to him that "salvation" had come to his house.

But Wesley advanced to his third head, which was, "Give all you can."

"O dear! O dear!" said the farmer, "he has gone and spoiled it all."

There are many people today who are standing exactly where that poor farmer stood. They assent to religion until it begins to pull at their purse-strings, and then they have no more use for it.—Selected.

God's Knowledge of Us.

God knows me better than I know myself. He knows my weakness—what I can do, and cannot do. So I desire to be led, to follow Him, and I am quite sure that He will thus enable me to do a great deal more in ways which seem to me almost a waste in life, advancing His cause, than I could in any other way. I am sure of that. Intellectually I am weak; in scholarship, nothing; in a thousand things, a baby. He knows this, and so He has led me and greatly blessed me, who am nobody, to be of some use to my Church and fellow-men. How kind, how good, how compassionate, art Thou, O God! O my Father, keep me humble! Help me to have respect to my fellow-men, to recognize these several gifts as from Thee. Deliver me from the diabolical sins of malice, envy, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents; and may I be truly glad in his superiority to myself, if God be glorified. Root out weakness, all devilish pride, all that is abhorrent to the mind of Christ. God hear my prayer. Grant me the wondrous joy of humiliation, which is seeing Thee as all in all.—Norman Macleod's Diary.

The Shepherd and His Sheep.

A gentleman and his wife travelling in the Holy Land, while resting by the roadside, became interested in a shepherd as he sought to lead his flock over a stream. In vain he called to his sheep to follow him through the shallow waters, and again and again he coaxed them on. They would come so far and no farther. At last, as a final resort, he caught a little lamb and bore it to the other side. Immediately the dam followed, and then the entire flock crossed the stream safely to better pastures and cooler shade. There was a lesson in that little incident for the two travellers. It had been necessary in their case, too, that the Good Shepherd should bear their only child across the stream in order to draw them closer to Him. But their hearts had rebelled against the will of God, and they had sought to bury their sorrow in distraction. As the meaning of the lesson came more fully upon them they accepted the great truth it taught; and not only did they find healing for their own broken hearts and shattered hopes but were used of God in bringing hope and comfort into many another burdened and darkened life.—Dwight L. Moody.

It is not yourself only you will serve by the formation of hopeful views and habits; you will be a perpetual cordial and tonic to all those among whom your lot is cast.

Truth in a Nutshell.

Impure blood is the natural result of close confinement in house school room or shop.

Blood is purified by Hood's Sarsaparilla, and all the disagreeable results of impure blood disappear with the use of this medicine.

If you wish to feel well, keep your blood pure with Hood's Sarsaparilla.

Hood's PILLS are the best family cathartic and liver medicine. Gentle, reliable, sure.

Sore Feet.—Mrs. E. J. Neill, New Armagh, P. Q., writes: "For nearly six months I was troubled with burning aches and pains in my feet to such an extent that I could not sleep at night, and as my feet were badly swollen I could not wear my boots for weeks. At last I got a bottle of Dr. Thomas' Electric Oil and resolved to try it and to my astonishment I got almost instant relief and the one bottle accomplished a perfect cure."

SALT RHEUM

Most torturing and disfiguring of itching, burning, scaly skin and scalp humors is instantly relieved by a warm bath with CUTICURA (ointment), the great skin cure, and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures, when all else fails.

Cuticura

Is sold throughout the world. FORTY DOLLARS AND CHEAP. CUTICURA, Boston. "How to Cure Salt Rheum," free. FALLING HAIR. Pimples, Faces, Baby Skin, Cured by CUTICURA SOAP.



After.... Taking

A course of Ayer's Pills the system is set in good working order and a man begins to feel that life is worth living. He who has become the gradual prey of constipation, does not realize the friction under which he labors, until the burden is lifted from him. Then his mountains sink into mole-hills, his moroseness gives place to jollity, he is a happy man again. If life does not seem worth living to you, you may take a very different view of it after taking

Ayer's Cathartic Pills.

ITS ALL OVER.

We have finished taking stock and find a good chance for some GREAT BARGAINS. Lots of things in different departments we must close out the present month to make room for Spring Importations, especially in Carpets, Linoleums, Common Furniture, and Hanging Lamps.

Call and we will quote you prices which are sure to be satisfactory.

We have no "Catch Penny" prices on third quality goods which we are willing to clear out to prepare for new season.

Please call early as our New Goods have already begun to arrive. Nine Cases and Casks of China and Earthenware direct from Staffordshire Pottery now landing and first shipment of Carpets on the way.

James G. McNally

QUEEN STREET.

DENTISTRY!

OPERATIVE, MECHANICAL, AND SURGICAL.

F. W. Barbour, D. D. S.

OPPOSITE NORMAL SCHOOL
Hale Method for Painless Extraction without Extra Charge.
Crown and Bridge Work a Specialty

FISTULA

treated without the use of knife or detention from business.
of Rectum. Cure guaranteed, [Harvard 1876.]

ROBERT M. READ, M. D.

175 Tremont St. Boston. Consultation free. Send for Pamphlet. Office hours 11 A. M. to 4 P. M. Sundays and holidays excepted.

PILES

FOR YOUR HEALTH DRINK

Real Fruit Syrups.

STRAWBERRY
RASPBERRY
LEMON
LIME FRUIT
GINGERETTE

Made only by
BROWN & WEBB.
HALIFAX, N. S.

The best quality of Pills for cured chronic, rheumatism, etc. Full warranty. Write for C. C. BUCKEYE BELL FOUND. THE VAN DUTEN & TIT CO., CINCINNATI.

Keep u
thousands
covery fr
has been
of fresh a
ished bo
progress c
tritious fo
way, but
is Cod-l
partly di
Emulsion
turbid
body secu
fit of the
you want
it let us

SCOTT

POO

Is a luxur
People in
Sending f
You coul
A about

A. B. W.

FAL

Fash

BEAVE

ME

Suitings

Twee

Fine v

WW

M

CAL

Chan

McM

their sinc
generous
they hav
have deci
ustness w
as over si
settle the
all those
one year
the hands
In order
have deci
Organs.
Fancy G
all must
We have
manufact
overty, o
gave an
Sewing M
New Will
and S. and

Mc

P. S.

nti

WAN

00 a week

ferences.

The Br

VIRGIN

800 ACRES

Large am

railroad.

Price only

title. W

B. R.

FAVORABLE

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.

W. C. H.